A SERMON

Preach'd in the *Parish-Church* of

St. *SEPULCHRE*,

MAY the 17*th*, 1722.

Being *Thursday* in *Whitson-Week*;

AT THE

Anniversary Meeting of the CHILDREN Educated in the *Charity-Schools* in and about the Cities of *LONDON* and *WESTMINSTER*.

By the Right Reverend Father in GOD,

HUGH, Lord Bishop of *BRISTOL*.

Publish'd at the Request of the Gentlemen concerned in the said CHARITY.

LONDON,

Printed and Sold by *Joseph Downing*, in *Bartholomew-Close* near *West-Smithfield*, 1722.

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Gen. XVIII. 19.

For I know him, that he will command his Children and his Houſhold after him, and they ſhall keep the Way of the Lord, to do Juſtice and Judgment; that the Lord may bring upon Abraham that which he hath ſpoken of him.

THE Wickedneſs of *Sodom* and *Gomorrah* was now come to its Height, when God came down from Heaven to inflict on them that Puniſhment their Sins ſo loudly call'd for. In his Way thither he calls on *Abraham* in the Plains of *Mamre*, and promiſes him a Son in his old Age. But before he parts with him, he

could not forbear imparting to him the terrible Work he came about, the examining whether the Sin of thoſe Cities were indeed ſo grievous, and the Puniſhing them accordingly, when he found it ſo. And as in this whole Relation God is introduced and repreſented as acting after the manner of Men; ſo in particular, in his breaking his Deſign to *Abraham*, he is ſet forth as proceeding like a kind and generous Patron towards his affectionate Client, that had the greateſt Senſe of Gratitude himſelf, and was deſirous to keep up the ſame Senſe in his Family towards his bountiful Protector; and on this bottom it is that God is here brought in prefacing the Account he gives *Abraham* of his Intentions relating to *Sodom* and *Gomorrah*, by ſeeming to argue, that it would be unkind in him to conceal his Counſels from one, for whom he had done ſo great Things already, and to whom he had promis'd much greater Things, and who had his Soul ſo fill'd with the utmoſt Acknowledgments for his Favours, that he would do his beſt to tranſmit to his lateſt Poſterity, the Deſire of making the ſame Returns he made of Service and Affection to his Almighty Benefactor; As the 17th and following Verſes of this Chapter: *And the Lord ſaid, ſhall I hide from Abraham that Thing which I do, ſeeing that*

Abraham shall surely become a great and mighty Nation, and all the Nations of the Earth shall be blessed in him? For I know him, that he will command his Children and his Household after him, and they shall keep the Way of the Lord, to do Justice and Judgment, that the Lord may bring upon Abraham that which he hath spoken of him.

It is the latter of these Verses that I shall confine my self to consider on this Occasion, and shall offer what I have to say under the following Heads:

I. I shall consider the Duty of a Father of a Family, laid down in the Character God here gives of *Abraham*, *I know him, that he will command his Children and his Household after him, and they shall keep the Way of the Lord.*

II. The happy Consequence of Parents rightly discharging this Duty, in the Behaviour of their Descendants, *They shall keep the Way of the Lord, to do Justice and Judgment.*

III. The Prosperity that may be hoped for upon Parents rightly discharging their Duty, and Children behaving themselves answerably.

That

That the Lord may bring upon Abraham that which he hath spoken of him.

And I shall afterwards make some Application of what has been said to the present Occasion of our meeting here.

And I. Of the Duty of a Father of a Family, laid down in the Character God here gives of *Abraham*; *I know him, that he will command his Children and his Houshold after him, and they shall keep the Way of the Lord.*

The Reason here given by God of his using *Abraham* like a Friend, and communicating his Designs to him is, that *he knew he would command his Children and his Houshold after him, and they should keep the Way of the Lord.* In *Abraham* then we have the Character of such a Father of a Family as was acceptable to God, and consequently in his Example we have a Description of what is the Duty of every good Father of a Family. And here we may observe, that the Object of his pious Care was not only his Children, but his whole Houshold; *he will command his Children and his Houshold*; so that his Servants did not escape his kind Regard. And tho' in that Age and those Countries, Servants were generally Slaves, and thereby of greater Concern to their Masters,

Masters, and more subject to their Commands, than Servants are in this Age and Country; and as many of them were born in the Family, and so could have their most early Education directed by their Master's Will; the same Care cannot now be taken of the Piety of Servants as could then; yet certainly every good Master will endeavour, according to his Power, to promote Religion and Virtue among those imploy'd in his Service.

Now *Abraham's* Practice towards his Family is here expres'd by *commanding* them; a Thing, which, as it appears at first View, most Heads of Families are apt enough to do; but if we look farther in the Text, to see what was the Matter of his Commands to them, and consider duly what is meant by his thus commanding them, we shall find but few that discharge this Duty as they ought. The Thing he commanded his Children and his Houshold was as follows, *to keep the Way of the Lord, to do Justice and Judgment*; or in other Words, as we shall shew under the next Head, to live in the Practice of true Religion. And his commanding them, implies his, every way he could, instructing and influencing them so to do. The Duty then of Fathers of Families here laid down is, the promoting, by all

possible

That the Lord may bring upon Abraham that which he hath ſpoken of him.

And I ſhall afterwards make ſome Application of what has been ſaid to the preſent Occaſion of our meeting here.

And I. Of the Duty of a Father of a Family, laid down in the Character God here gives of *Abraham*; *I know him, that he will command his Children and his Houſhold after him, and they ſhall keep the Way of the Lord.*

The Reaſon here given by God of his uſing *Abraham* like a Friend, and communicating his Deſigns to him is, that *he knew he would command his Children and his Houſhold after him, and they ſhould keep the Way of the Lord.* In *Abraham* then we have the Character of ſuch a Father of a Family as was acceptable to God, and conſequently in his Example we have a Deſcription of what is the Duty of every good Father of a Family. And here we may obſerve, that the Object of his pious Care was not only his Children, but his whole Houſhold; *he will command his Children and his Houſhold*; ſo that his Servants did not eſcape his kind Regard. And tho' in that Age and thoſe Countries, Servants were generally Slaves, and thereby of greater Concern to their Maſters,

Masters, and more subject to their Commands, than Servants are in this Age and Country; and as many of them were born in the Family, and so could have their most early Education directed by their Master's Will; the same Care cannot now be taken of the Piety of Servants as could then; yet certainly every good Master will endeavour, according to his Power, to promote Religion and Virtue among those imploy'd in his Service.

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possible

possible Methods, true Piety and Virtue in their whole Houshold.

Now the first Step towards doing this is, fully instructing them in the great Truths of Religion, whether practical or speculative, the former to furnish them with a Rule for their Actions, the latter as the great Motives and Encouragements to observe that Rule. And this at first can take in only the more easy and general Doctrines and Precepts of our most holy Faith; but as the Capacities of Children advance with their Age, it should extend to a more distinct Account of what they are both to believe and to do, that so in Time they may know the whole Mystery of Godliness, and be fully instructed to every good Work.

Another Step towards working in them a settled Piety is, as they are capable of taking it, not only proving to them from Scripture the Certainty of the several Doctrines they are taught, but likewise convincing them of the Truth of that holy Religion there reveal'd, as confirm'd by the many Miracles wrought by *Moses* and the Prophets, by Christ and his Apostles, to satisfy their Hearers that it was God who sent them to preach to Mankind the Doctrines there contain'd. And thus their Faith will not rest on the Authority of their Parents or Instructors, or on their Belief

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being profeſs'd by the Generality of their own Countrey, but on the ſolid Foundations of Scripture and Reaſon.

To this muſt be added, the inculcating into them the Weight and Conſequence of what they are taught. That it is the ſure and certain Way of Salvation, what their everlaſting Happineſs or Miſery depends on; that by obſerving and practiſing the Precepts given them, they will be able to go through this troubleſome World with as much Eaſe and Comfort as this State of Things admits of, and will in the next World arrive at an unſpeakable and eternal Bliſs; and that for deſpiſing or neglecting them, they will become the miſerable Drudges of Sin and Satan in this Life, and will be for ever tormented in the Life to come.

And it is for want of ſtrongly impreſſing on young Minds the Importance of theſe Things, that too many, who have from their Childhood been inſtructed in the Scriptures, lead Lives ſo contrary to what is commanded in thoſe lively Oracles of God.

By theſe ſeveral Methods, Parents lay the Foundations of Religion in the Minds of their Children. But they are farther to carry on the good Work, by every way inclining and ſtirring them up to the Practice of Virtue. And this they

may do, by directing them to perform particular Acts of Virtue, as Occaſions offer; by warning them of, and fortifying them againſt Temptations to Sin; by adviſing them when they are at a Loſs at any Time about their Duty; by earneſt and repeated Exhortations to them to perform it; by reproving them more gently or roughly, as their Careleſneſs or Refractorineſs may deſerve; by encouraging and ſometimes rewarding their doing well; and, on the other ſide, where they find it requiſite, by proper Puniſhment deterring them from what is evil. And by theſe various Methods, prudently managed and intermixt one with another, they may hope to create in their Children an Abhorrence of Vice, and a Love and Habit of doing well: and will at the ſame Time diſpoſe and inſtruct them in their Turn to take the ſame religious Care of their Children after them.

And if we conſider that Reverence Children almoſt naturally have for their Parents, and how much this is increaſed in well nurtur'd Children, by a Senſe of their Love and Care, and prudent managing of them, and what Weight this muſt give to every Intimation of the Will of their Parents, it will not ſeem any great Force upon the Word, to call the ſeveral Ways by which Parents inform or influence their Children to be virtuous, their *commanding* them to be ſo.

How much it is the Duty of Parents thus to command their Children to keep the Way of the Lord, as by thus inſtilling Piety into them, they very much advance God's Glory in the World, as they beſt ſecure the Temporal and Eternal Intereſt of their Off-ſpring, and as they furniſh their Country with good and uſeful Members, I have not now Time to ſhew; but muſt haſten to the,

IId Head of this Diſcourſe; where I am to conſider the happy Conſequence of Parents rightly diſcharging this Duty, in the Behaviour of their Deſcendants; *They ſhall keep the Way of the Lord, to do Juſtice and Judgment.*

Now by *keeping the Way of the Lord*, is to be underſtood, the continuing in that Courſe God has commanded Mankind to proceed in, by believing and profeſſing thoſe Truths he has in his Word reveal'd to us, and by complying with thoſe Precepts he has there given us. The making known to us this Way, was the Reaſon of his ſending his Meſſengers the Prophets and Apoſtles to the World from Time to Time. This is the Way, the conſtant walking in which he has promiſed to reward with Eternal Life; and is no other than the believing and practiſing what is taught us and preſcrib'd us in God's holy Religion

declar'd to us in the Scriptures; and to prevent Mens wrongfully placing the Way of the Lord in any Set of Notions, without acting ſuitably, we have a true religious Deportment here deſcrib'd, by *keeping the Way of the Lord, to do Juſtice and Judgment*; thereby intimating to us, that a Courſe of virtuous Actions is either the End of keeping the Way of the Lord, or the moſt effectual Method ſo to do.

Now we are to underſtand what is here imply'd, that upon Parents commanding their Children, they ſhall keep the Way of the Lord, to hold generally, but not without any Exception. For it is certain, that ſome very good Men, who have done their utmoſt in rightly inſtructing and principling their Children, and have us'd all their Endeavours to ſet them in a Courſe of Piety, have, to their great Affliction, loſt their Labour, and met with Returns of Undutifulneſs and Wickedneſs from them. But the contrary is more generally true; and where Parents have not been wanting in beſtowing a religious Education on their Children, for the moſt Part ſuch Children have continued in that good Way of the Lord, in which the Care of their Parents had ſet them.

And it is reaſonable it ſhould happen ſo, both from the Nature of Things, and from the Bleſſing of God on ſuch pious and conſcientious Parents.

First, From the Nature of Things. The ſtrong Impreſſions made on Children in their tender Years, of the Neceſſity and Advantages of a religious Life, and rivetted into their Minds with all the Authority attending the repeated Inſtructions, Counſels, Exhortations, and Reproofs of their Parents, will not eaſily be wore out. The good Habits contracted in their early Years, and confirm'd by long Uſe as they grow up, will make the Practice of Virtue eaſy and delightful to them, and will not, without much Struggle and Difficulty, give Way to the oppoſite Vices. The clear Knowledge they have of their Duty will not permit them to be miſled into Sin, and will furniſh loud Matter of Clamour and Reproach to their Conſcience, if they knowingly allow themſelves in any Tranſgreſſion.

Their firm Belief of a God, and his Knowledge, and Juſtice, and Power, and of the terrible Sanctions of his Laws, will be conſtantly deterring them from violating his Commands; whilſt the ſettled Senſe and Perſuaſion they have of the immenſe Rewards of Heaven, will encourage them to Obedience to the divine Precepts; and both will ſupport them againſt the Temptations they meet with to any kind of Wickedneſs.

Nor is it poſſible that when they have been long accuſtom'd to do good out of a Conviction

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of their Duty and Intereſt to do ſo, they ſhould haſtily quit the Paths of Righteouſneſs.

Such good Parents and Children may likewiſe hope for the ſame happy Event from the Bleſſing of God on ſeveral Accounts.

Their Children are entitled to the more immediate Protection and Care of Heaven, as they are deſcended from godly Parents, and are a holy Seed; and by their being early engaged in a virtuous Life, they have ſtrengthened their Claim to thoſe gracious Aſſiſtances they might hope for on Account of the Piety of their Progenitors.

They have likewiſe farther Hopes that God will not ſuffer the Pains and Care beſtowed on them by their Parents, in tincturing them with true Piety, and filling their Minds with the Knowledge and Fear of God, and training them up in Obedience to his Commands, to be loſt, for want of ſeconding their good Intentions and Endeavours, with a proper Meaſure of his Grace.

And if we likewiſe conſider the many Prayers and Tears offer'd up to God by good Parents on Behalf of their Children, that he would write his Law in their Hearts, preſerve them from all ghoſtly Danger, increaſe in them every Virtue here, and conduct them ſafely to Heaven hereafter; that theſe were the great Bleſſings they deſir'd to entail on them beyond any worldly

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Grandeur or Proſperity, and that for the Performance of this they truſted firmly in the divine Goodneſs; how can we think that God will deny his Servants this ſo reaſonable and ſo pious a Requeſt, which, next to their own Salvation, was uppermoſt in their Souls?

As this then is the Caſe of thoſe, who, by the pious Care of their godly Parents, have been educated in the Knowledge and Practice of every good Work, there are juſt Grounds to expect that the Providence of God will more immediately watch over them, and his Grace be ſtill ready in a more eſpecial manner to aſſiſt them in the Diſcharge of their Duty; by preſerving them from too violent Temptations; by affording them Meaſures of his holy Spirit anſwerable to their Trials and Exigencies; by ſtill ſtrengthening their Faith, and warming their Love to God; by keeping up in their Minds a Senſe of the Beauty of Holineſs, and the Deformity of Sin; by clearing up their Duty to them in all Circumſtances; and by conſtantly giving the great Motives of the Goſpel their due Force on their Souls, ſo as to make them couragiouſly perſevere to their Lives end in that good Courſe they were by their Parents firſt engaged in.

And when the Knowledge of their Duty, and the Neceſſity of performing it, with the good

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Habits they have early acquir'd, are thus aided and invigorated, by the powerful Suggestions of God's Spirit, they may be secure upon joyning their own Endeavours, of always *keeping the Way of the Lord, to do Justice and Judgment.*

I come now to the IIId general Head, where we are to consider the Prosperity that may be hoped for, upon Parents rightly discharging their Duty, and Children behaving themselves answerably, *That the Lord may bring upon Abraham that which he hath spoken of him.*

The Things God had spoken of *Abraham*, here referr'd to, mean the Promises God had made him, that he should *become a great and mighty Nation, and all the Nations of the Earth be blessed in him*, in the Verse before the Text, and in other Places, *to make his Seed as the Dust of the Earth, and as the Stars of Heaven for Number, and to give them the Land of Canaan for an everlasting Possession, and to be their God.*

The Promises indeed made to *Abraham* seem to be absolute, but however Part of them, we learn both by this Place, and by the Event, were only conditional. Since here God himself marks out plainly the Terms on which he intended to perform those Promises made relating to *Abraham's* Posterity, *viz.* their *keeping the Way of the Lord,*

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to do Justice and Judgment; so that upon their forsaking the Way of the Lord, it was not to be expected, that God would continue to *Abraham's* Seed the Promises made to him.

And in Fact we find, that upon their not following the good Pattern of their Father *Abraham*, and keeping the Way the Lord had taught them by *Moses*, but falling off to Idolatry, and other crying Sins, God at first corrected them in the Land of Promise by dreadful Invasions from their Neighbours, till he at length suffer'd Ten of their Tribes to be carried off to a perpetual Captivity by the *Assyrians*, and the remaining Tribes to be led away Captives by the *Chaldeans*, and detain'd at *Babylon* for 70 Years; and when after their Return, they fell again into great Impieties, and at length crucify'd and rejected the Messias sent to them, God brought on them the *Romans* to destroy them, and drive them out of their Land, from whence they have now been Exiles above 1600 Years.

And if the particular Promises made to *Abraham* concerning his Seed, were to be understood with certain Limitations and Conditions, as we have seen they were; much

more are all general Promiſes made to the Righteous, of God *being a God to them and their Seed*, of his *bleſſing them and their Seed*, of his *eſtabliſhing a Covenant with them and their Seed*, and the like, to be underſtood with this Reſtriction, and on theſe Terms, that their Seed, after the Example of their Fathers, walk in the Way of the Lord, and obſerve his Statutes to do them.

If then Parents are deſirous to derive a Bleſſing on their Children, beſide being righteous themſelves, without which they can only entail a Curſe on them, they muſt take Care to *bring them up in the Nurture and Admonition of the Lord*, that they may walk in his Ways, or the Wickedneſs of their Children will ſtop any Bleſſing, that might otherwiſe have deſcended on them, from them. And if Children hope for any Advantage from the Righteouſneſs of their Parents, let them endeavour to tread in their Steps, and in Imitation of them, obey the Voice of the Lord, to keep his Commandments, or elſe their Expectations will prove vain, and be diſappointed.

But where the Religious Care of Parents in the Education of their Children is anſwer'd by a ſuitable Piety in them, all that Proſperity

rity may be hoped for justly by such Children, that is consistent with the advancing their Salvation and God's Glory.

How far they may depend on their Souls prospering, by being assisted and strengthen'd by God's Heavenly Grace, we have seen under the former Head.

But as to Temporal Concerns, they may be secure of being protected in Dangers, and having a Share of worldly Comforts, as far as the Tryal or Improvement of their Virtue will admit of. They shall find inward Comfort and Support under those Afflictions, the Wisdom of God shall think proper to suffer to overtake them. And they shall in the End be most certainly admitted to everlasting Ease and Happiness, laid up for them in Heaven.

I come now to make an Application of what has been said to the present Occasion of our Meeting here.

We have here before our Eyes, according to this Annual Solemnity, the general Assembly of the Charity Schools in and about this great City. And to any one, who knows, that 'tis no long Course of Years, since this noble Design of bestowing a Religious Education on the

Children of the Poor was first set on Foot; it cannot but be very pleasing to see to what great Numbers this charitable Care is now able to extend it self. And what will increase this Pleasure is to reflect what must have been the Education of these poor Innocents, had they been left to the Management of their own Relations; that most of them would have been brought up in an Ignorance, little less than that of Nations, where Christ was never yet preach'd; without knowing the Nature of God, and their Obligations to him; without knowing that Life and Immortality brought to Light by the Gospel; without a Sense of their Duty, and any Hopes or Fears of a Reward or Punishment for performing or neglecting it. This must have been their Case, but for the pious Care now taken of them, by which they are taught *the Way of the Lord, to do Justice and Judgment*, are instructed in the Nature and Benefits of that Baptism, by which they were admitted into Christ's Church, and the great Engagements they then enter'd into, and are taught what it is God requires of them here, and what an exceeding Weight of Glory he designs for them hereafter.

And whereas they would otherwise have been a Burthen to themſelves, and a Shame and Nuiſance to their Country, through their Viciouſneſs and Want of Imployment, they are now brought up in Virtue, and fitted for ſome honeſt Calling, by which they may be able to ſupport themſelves, be of Service to their Country, and have wherewith to relieve the Neceſſities of others.

We have ſeen that every good Father of a Family will endeavour, after the Example of the holy *Abraham*, thus to train up their Children and Houſhold in Piety. But theſe poor Innocents, for whoſe Benefit theſe Schools are deſign'd, muſt want this Care from their own Parents, whoſe Ignorance or Poverty, and conſtant Imployment in getting their Bread by the Sweat of their Brows, diſables them from inſtructing their Children themſelves, and from paying others to inſtruct them. But what is deficient in them, is ſupply'd by the generous Care and Contributions of pious and tender-hearted Chriſtians, who prove Fathers and Mothers to theſe, even during the Lives of their Parents, little better than Fatherleſs and Motherleſs Children, by ſetting them in a Way to live honeſtly and induſtriouſly in the World,

World, and to arrive at everlasting Life in the World to come. And it is through their Management, that they are at all fitted to be admitted into any Houshold, and bring with them, wherever they are taken as Servants, such a Knowledge of the Grounds of the Christian Religion, as may, with little Trouble and Inspection from their Masters and Mistresses, be kept up and highly improv'd.

Whoever has a due Concern for the Honour of God and our Blessed Saviour, for the Salvation of those Souls for whom Christ died, for the Reputation of our holy Religion, and for the Good of our Nation, cannot but wish, that the Advantage of this good Education, so happily set on Foot, may be continued and daily enlarged. And to such it must be a Matter of Grief, that the Zeal of many in this Affair is grown cool, and their Bowels straiten'd. I must therefore beg Leave on this Occasion most earnestly to entreat the several Managers and Trustees of these, and other the like Schools, that they would carefully prevent whatever may justly give Offence to, or be laid hold of as a Pretence, by any that are likely to contribute to this pious Design, to the end it may be carried on with

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the same Chearfulness and Unanimity that was for some Years remarkable. And this would in a great Measure be done, if they would see that the several Masters and Mistresses of these Schools instructed their Scholars truly in the Doctrines of our most excellent Church, without tincturing them at all with any Thing of those Party Quarrels and Distinctions that so unhappily abound amongst us; that they taught them good Will and Charity to all Men; and that they inculcated into them Loyalty and Subjection to the Temporal Governours plac'd over them by the Providence of God, as well as Reverence and Submission towards their Spiritual Rulers.

If this were done, the Mouths of Gainsayers would be stopt, and a Design, in it self so unquestionably [illegible] probably be carry'd on [illegible] mind, by all those who [illegible] nd State.

And if [illegible] Societies in the virtuous [illegible] should stir up the Emul[illegible] not to suffer their Children to [illegible] the others, in a Sense and Knowledge of Religion, then might we be sure of a Check being put in the next Generation, to that Deluge of Profaneness and Wickedness with which the present Age is almost over-

overwhelm'd; and then might we depend on God plentifully pouring out his Bleſſings on a People, ſo careful of continuing his true Worſhip and Service to Poſterity. Then would our Government be ſettled on a laſting Foundation, our Nation prove truly great and powerful, abounding in Piety and Virtue, as well as Trade and Wealth; and then would our Church flouriſh, and become the great Glory, as it has been the Bulwark, of the Reformation.

FINIS

The present State of the CHARITY-SCHOOLS in and about LONDON and WESTMINSTER, *May* 1722.

The Mark * denotes *Schools set up since the last Year's Account, or not mentioned therein for want of Information.* C. *signifies* Cloath'd. *pt. Cl.* part Cloathed. C. & B. Caps and Bands. *M.* Maintained. *W.* Set to Work.

CHARITY-SCHOOLS in the Parishes of	No. of Sch.	BOYS.	GIRLS.	Voluntary Subscriptions about *per Annum.* l.	s.	d.	Collections at Sermons & Sacraments, and Gifts this Year, or about *p. An* l.	s.	d.	Boys & Girls put out Apprentices from the Beginning. Boys.	Girls.
All hallows Lombard-street *C.* — To which School 160 *l.* was left by Mr. *William Dolby*, one of the Truſtees lately deceaſed; and 20 *l.* in 2 Lottery Tickets was ſent by an unknown Hand	1	40	—	30	—	—	95	—	—	44	
St. Andrew Holborn *Boys C.*	1	80	—	131	9	—	115	18	8	197	
In the ſame Pariſh, *Girls C.*	1	—	60	118	17	6	81	18	6	—	182
In the ſame Pariſh, at St. *George's* Chappel *C.*	2	50	40	133	10	—	138	5	—	86	40
St. Anne Alderſgate *C.* A Legacy of 10 *l.* 1721.	2	30	20	50	—	—	100	—	—	12	4
St. Anne Blackfriars, *C.* endowed by a private Perſon,	2	40	30								
St. Anne Weſtminſter, *Bo. C.*	1	52	—	86	—	—	171	—	—	136	87
In the ſame Pariſh, *Girls C.* Theſe Legacies amounting to 250 *l.* were paid to theſe Schools 1716.	1	—	52								
St. Bartholomew the Great *Cl.* —	1	30	—	70	—	—				5	
Billinſgate Ward *C.*	1	36	—	80	—	—				9	
St. Botolph Alderſgate *C.*	2	50	50	105	10	—	20	—	—	31	22
St. Botolph Aldgate *within* The Boys ſet up 1698. and the Girls 1710. *Cl.*	2	50	40	130	—	—	—	—	—	150	32
In the ſame Pariſh in *Eaſt-Smithfield*, the Boys ſet up 1706. and the Girls 1710. *Cl.*	2	40	30	85	—	—	41	10	—	25	36
In the ſame Pariſh, an old endow'd School turn'd into a Charity School *Cl.*	1	15	—	—	—	—	—	—	—	5	
St. Botolph Biſhopſgate *C.*	2	30	6	21	10	—	57				
St. Brides Pariſh *C.* —	2	50	50	155	—	—	51	—	—	50	37
	24	593	378	1196	16	06	871	12	02	750	440

CHARITY SCHOOLS In the Parishes of	No. of Sch.	BOYS.	GIRLS.	Voluntary Subscriptions about per Annum. l.	s.	d.	Collections at Sermons & Sacraments, and Gifts this Year, or about per Ann. l.	s.	d.	Boys & Girls put out Apprentices from the Beginning Boys.	Girls.
St. *Bride*, for Teaching Navigation to 20 Children Elected out of 5 Charity Schools, on *Mondays*, *Wednesdays*, and *Fridays*, from whence 14 *Chil.* have been put to Services at Sea.											
Broad-Street Ward, *C.* To which Schools there is 5*l.* *per Annum* left for 16 Years, to place out an Apprentice	2	50	30	87	—	—	30	—	—	72	
Camberwell in *Surrey*, *Cl.*	1	25	5	60	—	—	60	—	—	3	
Caſtle Baynard Ward, *Cl.*	2	30	20	67	—	—	54	7	8	52	
Chelſea in *Middleſex*, *pt. C.* Third part of the Offertory is given to this School. ——	1	30	—	12	—	—	—	—	—	25	
In the ſame Pariſh, *pt. Cl.* Another Sch. chiefly ſupported by Ladies and Gentlewomen, 7 of whom are Truſtees	1	—	30	50	—	—	—	—	—	—	4
*Chriſt-Church in *Surry* *Cl.*	2	30	10	30	—	—	20	—	—	8	
St. Clement Dane, *C.* To which 20 *l. per Annum* is given for 99 Years ——	2	70	40	124	10	—	167	9	—	185	87
Cordwainers Ward *Cl.* —	2	50	30	60	—	—	70	—	—	83	20
Cornhill Ward *C.* ——	2	50	30	20	—	—	160	—	—	36	13
Cripplegate Ward within Including the School in the Pariſh of St. *Alphage*, *C.* —	2	50	25	120	—	—	70	—	—	15	
Deptford in Kent, *Cl.* ——	3	55	30	25							
Dowgate Ward, erected 1715 *Cl.* ——	2	30	20	130	—	—	30	—	—	1	1
St. Dunſtan in the Weſt *C.* To which is given the Intereſt of 300 *l.* for ever, and a Lottery Ticket of 14 *l.* per Ann. Mr Paul Jervis, late Treaſurer of the Charity School for Boys, in the Pariſh of St Sepulchre, gave 10 *s.* to be paid yearly by the Miniſter and Church-wardens of the ſaid Pariſh, after a Sermon preached on St. Pauls Day for ever in the ſaid Church, to encourage this Charity: On Condition the Boys attend the ſame, and Half a Crown to the Maſter.	2	50	40	164	6	—	57	17	10	102	62
St. Edmund the King, No School, but a Subſcription and Collection to put out Apprentices, ſuch as are educated in the Charity Schools, and 198 Children have been already put out by this means.	—	—	—	25	—	—	40	—	—	—	—
Faringdon Ward *within*, *C.*	2	60	40	120	—	—	130	—	—	40	30
St. George Southwark, *C.*	1	50	—	80	—	—	40	—	—	14	
Sir *George Wheler*'s Chappel in *Stepney* Pariſh *C.* To which Mrs Atwood left by Will, part of 50 *l.* to Stepney, which amounted to 27*l.* 17*s.* 1*d.* and Mr Sharpington 5*l.*	1	—	50	29	2	6	41	2	—	—	14
	29	630	400	1203	18	06	970	16	06	636	231

CHARITY-SCHOOLS in the Parishes of	No. of Sch.	BOYS.	GIRLS.	Voluntary Subscriptions about per Annum.			Collections at Sermons & Sacraments, and Gifts this Year, from the Beginning.			Boys put out Apprentices or about p. Ann.	Girls
				l.	s.	d.	l.	s.	d.		
St. Giles Cripplegate, without, C.	1	100	—	54	10	—	89	18	—	100	
In the same Parish, in Middlesex, C.	1	50	—							60	
In the same Parish, C. Supported by a Legacy of 1500 l. of the late Lady Eleanor Hollis, yielding 62 l. 10 s. per Annum.	1	—	50								22
In the same Parish within C.	2	50	25								
St. Giles in the Fields C. Gifts & Legacies 1718. 790 l.	4	101	101	250	—	—	150	—	—	171	146
Greenwich, Kent. W. C. To this School have been given the following Legacies, viz. one of 25 l. Another of 10 l. p. Ann. for 10 Years. Another of 3 l. per Ann. for 4 years. And another of 150 l.	1	—	40	65	19	—	21	5	9	—	39
St. James Clerkenwell Cl.	2	60	40	100	—	—	30	—	—	134	69
St. James Westminster, by the Offertory Cl.	1	50									
In the same Parish in King-street; supported out of the Revenue of the Chappel	1	36								120	
In the same Parish in Berwick-street; supported out of the Revenue of the Chappel	1	16									
In the same Parish, Cl. supported by Collections at Sermons, and casual Benefactions	1	—	80								54
St. John at Hackney C.	2	30	22	123	18	—	93	—	8	35	3
St. John at Wapping Cl. To which 19 l. 4 s. was given in 2 Benefactions 1721	2	40	30	45	—	—	94	14	—	74	23
St. Katherine Creed Cl.	1	40	—	31	11	6	128	3	—	86	
St. Katharine near the Tower C	2	35	15	30	—	—	80	—	—	70	12
Kensington, Middlesex C. To which His Majesty is graciously pleased to give 80 l. per Annum: And in 1716. Legacies were left of 1001. & 51.	2	40	30	169	—	—	135	—	13	58	36
Knights-Bridge Chappel Middlesex, C.	1	12	—				20				
Lambeth in Surry	2	50	12	50	—	—	25				
	28	610	445	919	18	06	847	01	08	888	404

CHARITY-SCHOOLS in the Parishes of	No. of Sch.	BOYS.	GIRLS.	Voluntary Subscriptions about per Annum.			Collections at Sermons & Sacraments, and Gifts this Year, or about p. An.			Boys & Girls put out Apprentices from the Beginning.	
				l.	s.	d.	l.	s.	d.	Boys	Girls
St. Lawrence Pountny *C.*	1	12									
St Leonard Shoreditch *C.*	1	50	—	45	8	6	34	10	11	65	
In the same Parish, at *Hoxton*, *C.*	1	—	50	40	—	—	40	—	—	—	24
Lewisham in *Kent*	1	—	30								
St. Magnus the Martyr *C.* at the Charge of a private Person	2	50	50								
St. Margaret Westminst. Cloathed in Blue; to which School is given 61. per Ann. during a Lease, and an Annuity of 21. a Year, for 78 Years from January 1713. And a Legacy of 250 l. And in 1717. Four Children were added to the Girls School, upon the Treasurers receiving a Bank Note of 500 l. from an unknown Hand. Besides which 600 l. has been left to the School in 3 Legacies.	2	52	34	56	5	—	116	17	2	285	24
In the same Parish, *C.* in Grey and M. Ste up 1696. To this School is given a Freehold Estate of 40 l. per Ann. besides the Childrens Beer, valued at 66 l. per Annum. And in 1714. a Legacy of 100 l. In 1717. the Legacies were 216 l. And in 1718 1000 l. Bank Stock.	2	80	52	180	—	—	400	14	—	213	120
St. Martin in the Fields, *C.* One Boy and one Girl were added to these Schools Anno 1716. upon Mr. Richard Smiths leaving a Legacy of 100 l. on that Condition: The like Legacies were left by him to several other Schools. In these Schools 108 and 96 are wholly maintained.	3	101	51	140	—	—	360	—	—	150	100
St. Mary Abchurch *Cl.*	1	20									
St. Mary-le-Bon *Cl.*	1	12	—	13							
St. Mary at Islington *C.*	2	24	20	103	19	6	100	—	—	45	38
St. Mary Magdalen Bermondsey *C.*	1	50	—	90	—	—	20	—	—	27	
S. Mary Overree, *alias* St. Saviour Southwark *C.* To these Schools Mr. *John Collet* has left 115 l. *per Ann.* in Houses and Lands.	2	60	50	200							
St. Mary Rotherhith *C.*	1	20	—							20	
In the same Parish, The Parish Children of both Sexes are under the Care of 1 Mistress, and 2 Nurses, since 1715. *C. M.* and *W.* This was first promoted by the Liberality of one of the Parishioners, and has been since continued at the Charge of 2 *s.* a Week each Child, on the Parish, except the Article of Cloathing.	1	25	—							18	
	22	556	337	868	13	00	1072	02	01	823	307

CHARITY-SCHOOLS in the Parishes of	No. of Sch.	BOYS.	GIRLS.	Voluntary Subscriptions about *per Annum*.			Collections at Sermons & Sacraments, and Gifts this Year, or about *p. An.*			Boys & Girls put out Apprentices from the Beginning.	
				l.	*s.*	*d*	*l.*	*s.*	*d.*	Boys.	Girls.
St. Mary le Strand *Cl.*	1	26	—	50	—	—	20	—	—	25	
St. Mary Whitechappel, *C.* A Legacy of 10 *l.* left 1717. And 20 *l. per Annum*, by Dr. *Lovenant*, formerly Rector of the Parish. And 100 *l.* to put out Children Apprentice, & 10 *l.* by the late Treasurer	2	60	40	20	—	—	40	—	—	30	20
St. Michael Crooked-lane, & St. Magnus the Martyr *C.* To these Schools have been left a Legacy of 100 *l.* by Mr. William Weaks, and another of 10 *l.* 10 *s.* by Mrs. Mary Gerson	2	40	20	60	—	—	42	—	—	21	4
Newington Butts *Surry C.*	1	32	—	45	—	—	10				
Norton Folgate ——	1	60	—	19	—	—	—	—	—	345	
St. Olave Old-Jewry, *Cl.*	1	30									
St. Olave, Southwark *C.*	1	—	60	56	—	—	79	17	10	—	45
St. Paul Covent Garden *C.*	2	30	20	125	10	—	98	16	8	53	24
St. Paul Shadwell, *C.* To these Schools is given *per Annum* for ever 5 *l.* 10 *s.*	2	50	50	65	4	3	72	—	7	64	22
Popler Chappel in *Stepney* Parish, *p. Cl.* —— To this School have been left by Mrs. *Eliz. Atwood*, 13 *l.* 19 *s.* 2 *d. half penny*; and by Mr. *Daniel Roberts*, 20 *l.*	2	30	20	45	—	—	40	—	—	31	8
Queen Hithe Ward, Erected 1717. *Cl.* —	1	24	20	—	—	—	24	14	11		
Ratcliff Hamlet in *Stepney* Parish *Cl.*	2	50	30	80	—	—	75	—	—	52	
St. Sepulchre *within Cl.* To which 40 *s. per An* for ever was given by Mr. *Paul Jarvis*	1	51	—	129	—	—	20	—	—	129	
In the same Parish *within Cl.* set up 1702. To which there have been Gifts 263 *l.* 14 *s.*	1	—	51	41	—	—	57	16	4	—	90
In the same Parish *without*, set up 1706-7. *Cl.*	1	33	—	60	—	—	—	—	—	49	
In the same Parish *without*, set up 1711. *Cl.*	1	—	25	30	—	—	2	3	—	—	21
St. Stephen Walbrook *C.*	1	30	—	6	—	—	25	—	—	18	
	23	546	336	831	14	03	607	09	04	816	234

CHARITY-SCHOOLS in the Parishes of	No. of Sch.	BOYS	GIRLS	Voluntary Subscriptions about per Annum. l.	s.	d.	Collections at Sermons & Sacraments, and Gifts this Year, or about p. An. l.	s.	d.	Boys & Girls put out Apprentices from the Beginning. Boys	Girls
Tabernacle in Petticoat-Lane, in Stepney Parish, *C.*	1	30	—	14	10	—	40	—	—	3	
St. Thomas Southwark *C.*	1	30	—	25	—	—	30	—	—	12	
Tower-Ward *C.* To which there have been Gifts since the Foundation, 446 *l.* 15 *s.* 6 *d.*	2	70	60	200	—	—	50	—	—	44	18
Vintry-Ward *C.* To this School there have been Gifts to the Value of 75 *l.* 15 *s.*	1	50	—	42	1	—	10	—	—	37	
Wapping Stepney *Ch.*	2	50	30	80	—	—	40	—	—	7	
	7	230	90	361	11	00	170	00	00	103	18
Brought from *Page* 25	24	593	378	1196	16	06	871	12	02	750	440
Ditto from *Pag.* 26	29	630	400	1203	18	06	970	16	06	636	231
Ditto from *Pag.* 27	28	610	445	919	18	06	847	01	08	888	404
Ditto from *Pag.* 28	22	556	337	868	13	00	1072	02	01	823	307
Ditto from *Pag.* 29	23	546	336	831	14	03	607	09	04	816	234
Total	133	3165	1986	5382	11	09	4539	01	09	4016	1634

Boys 3165 } 5151 Total of Children Taught.
Girls 1986 }

Boys put out Apprentices 4016 } 5650 Total of Children put out Apprentices.
Girls put out Apprentices 1634 }

N. B. *All the Schools abovementioned have been set up since* 1697. *except that belonging to the* New-Church *in St.* Margaret Westminster, *now known by the Name of the* Blue-Coat-School, *which was set up* Lady-Day 1688, *for* 50 *Boys; and the School at* Moreton Folgate, *erected* 1691, *for* 60 *Boys.*

The

1722

A Particular Account of the Charity-Schools *set up in several Parts of* Great-Britain *and* Ireland, *as the same has been transmitted from* Whitsontide 1721. *to* Whitsontide 1722.

Bucks, —— **Aylesbury.** Two Schools for 120 Children, opened *Michaelmas* 1720. in one of which *Latin* is taught.

Great Kemble. A School for 6 Children, at the Charge of a private Gentlewoman.

St. Leonards. A School for 6 Children, at the Charge of the Minister.

Weston Turvill. A School for 12 Children, at the Charge of the Rector.

Devonshire, — **Buckland Monachorum.** A Third School, Erected in this Town for 6 Children.

Dorsetshire, — **Corf Mullen.** A School.

Litchet. A School for 9 Children.

Hampshire, — *Isle of Wight.* **Carisbrook.** A School for 6 Boys and 6 Girls Cloathed.

South Stoneham. A School for 26 Children.

Kent, —— **Dover.** Three Schools. Two for 100 Boys, and One for 60 Girls. One of the Boys Schools is endow'd by a private Gentleman with 30*l. per Ann.* and the other, consisting of 40 Boys, teaches Navigation. The Girls are taught to Read, Spin, Knit, and Sew.

Middlesex, — **Highgate.** A School for 24 Girls Cloath'd, and a House built for them.

Mount-

Mountgomeryſh. **Lanthangel.** A School for 32 Boys; 20 of whom have a Dinner given to them every School-Day, they being far from Home.

Landyllin. Two Schools. 20 Boys and 10 Girls, Cloathed, and taught to work, endowed by a Gift of 1200 *l.* from a private Gentlewoman of *Langedwyn.*

Oxfordſhire, — **Biſcifet.** A School for 30 Boys Cloath'd, opened *Chriſtmas* 1721.

SCOTLAND, **Loath** in *Southerland.* A School for 28 Boys and 5 Girls.

Somerſetſhire, — **Brushford.** A School for all the poor Children.

Cutcombe. A School for which a private Gentleman has lately ſettled 12 *l. per Ann.* for ever.

Lurborough. A School ſupported by voluntary Contributions.

Perlock. A School ſet up by the Care of the Miniſter.

Warwickſhire, — **Tiſoe.** A School ſet up at the Charge of a Noble Lord and his Lady.

Coleſhill. The School here has one Alteration made in the Management of it, which has been found very beneficial after 2 Years Experience, *viz.* Inſtead of Cloathing all the poor Children as formerly, 3 or 4 of the Children are taken wholly under the Care of the Miſtreſs, and fed as well as Cloathed, and the Expectation of this Preferment among the other Children, makes them very induſtrious to deſerve it as Vacancies happen.

Yorkſhire, — **Doncaſter.** A School for 28 Children, ſome of which are Cloathed by the Corporation, and all taught to work at Spinning, *&c.* as well as to read and ſay their Catechiſm; to ſupport which 60 *l. per Ann.* is ſubſcribed by the Gentry in the Neighbourhood.

Charity-

Charity-Schools in Ireland, *reported last Year.*

County of *Ardmagh*, — **English.** A School for 6 Boys, and 6 Girls.

Tertaraghan. A School.

Co. of *Cavan*, **Cavan.** A School for 14 Boys.

Co. of *Clare*, **Kilfenora.** A School.

Co. of *Cork*, — **Ballyclogh.** A School for 12 Boys Cloath'd, supported by Subscription.

Drishane. A School for 40 Children, and tho' most of their Parents are Papists, the Children constantly repair to Church, and have made great Progress in learning the Catechism, &c.

Farragby. A School, for which a House is built by a charitable Lady in *London*.

Co. of *Gallway*, **Cloonburn.** A School for 16 Boys.

Co. of *Kerry*, **Ballyhaigue.** A School for 20 poor Girls, employ'd in the Linen Manufacture, by the Landlord of the Place.

Dingle. A School for 10 Boys and 5 Girls Cloathed.

Killarney. A School for all the poor Children, and 10 *l. per Ann.* is left towards their Cloathing.

Tralee. A School for 16 Boys and 10 Girls Cloathed, opened 1719.

Co. of *Kilkenny*, **Drumheen.** A School for 15 Children.

Kells. A School for all the poor Children.

Co. of *Tyrone*, **Castle Caufield.** A School for 20 Boys Cloathed.

Co. of *Waterford*, **Dungarvan.** A School for 20 Children Cloathed, towards which the Bench of Justices assign'd 5 *l.* a quarter out of the Fines allowed towards their Dinner.

Lismore. A School founded by a Noble Lord.

WATERFORD City. A School for 20 Girls all Cloathed.

Co. of *West-Meath*, — **Castle Pollard.** A School for 8 Boys and 4 Girls.

Lizard. A School for 10 Boys Cloath'd.

Col. *Howard*'s Regiment. A School for all the Soldiers Children partly Cloathed, by the Sollicitations of the Chaplain.

The

The Number of *Charity-Schools* in each County of *England* and *Wales*, and of those in *Scotland*; with the Number of Children taught in them, according to the best Information that has been given to the Publisher hereof, is as follows:

	Sch.	Boys.	Girls.
Angleſey	3	40	
Bedfordſhire	34	349	57
Berkſhire	54	754	130
Brecknockſhire	6	82	47
Buckinghamſhire	41	648	46
Cambridgeſhire	29	635	100
Carmarthenſhire	11	121	4
Carnarvonſhire	3	35	
Cheſhire	12	184	30
Cornwal	11	22[illegible]	14
Cumberland	5	100	30
Denbighſhire	5	100	
Derbyſhire	18	294	31
Devonſhire	37	677	229
Dorſetſhire	42	90[illegible]	23
Durham	12	252	20
Eſſex	31	442	162
Glamorganſhire	5	50	
Glouceſterſhire	54	838	100
Hampſhire	37	529	112
Herefordſhire	27	418	75
Hertfordſhire	31	586	87
Huntingdonſhire	3	84	14
Kent	51	746	216
Lancaſhire	19	255	39
Leiceſterſhire	37	469	20
Lincolnſhire	89	1126	90
	697	10058	1719

	Sch.	Boys.	Girls.
Merionethſhire	2	40	25
Middleſex	29	584	218
Monmouthſhire	6	104	10
Mountgomeryſhire	6	76	10
Norfolk	31	516	223
Northampronſhire	46	523	121
Northumberland	10	430	40
Nottinghamſhire	17	229	28
Oxfordſhire	22	330	98
Pembrokeſhire	22	212	19
Radnorſhire	1	20	
Rutlandſhire	6	32	12
SCOTLAND	51	1447	542
Shropſhire	19	340	30
Somerſetſhire	30	518	90
Staffordſhire	14	230	88
Suffolk	37	564	140
Surry	25	486	126
Suſſex	18	414	46
Warwickſhire	36	397	144
Weſtmerland	1	16	10
Wiltſhire	30	584	61
Worceſterſhire	34	505	127
Yorkſhire	49	859	113
	541	9449	2321
Brought forward	697	10058	1719
Total	1238	19507	4040

A Summary View of the Charity Schools in Great-Britain and Ireland.

	Sch.	Boys.	Girls.
At LONDON, Par. 30	130	3164	1986
In other Parts of Great-Britain, p. 35.	1241	19507	4040
In IRELAND	139	2160	492
	1510	24832	6518
		6518	
Total of Boys and Girls		31350	

Note, Where the Number of Children have been omitted in the following Account, without distinguishing the *Sexes*, they are put in the Column of *Boys*; which is the Reason of the great Disproportion between the Numbers of *Boys*, and that of *Girls*, taught in the Country. *Note also*, There are above 500 Schools included in the foregoing Account of those in *Great Britain* and *Ireland*, without signifying the Number of Children taught; concerning which, the Report has generally been, *That all the poor Children in the Neighbourhood are Taught in them*; but the Publisher hereof would be very thankful for a more particular Information.

FINIS.